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UNITARIANS AND BILLY GRAHAM

NIGHT after night for the past three months the Harringay Arena has been crowded to capacity for an act of worship led by Dr. Billy Graham. This is no mean achievement. There are few religious leaders in this country who have the faith and confidence to engage in such a venture as the American evangelist has sponsored. In fact, it is an open secret that some well known Church leaders, who viewed the plan with a very critical eye in its initial stages, readily joined in when they saw evidence of the measure of support which had been achieved.

The Harringay campaign has differed from other large scaled evangelist efforts in that Dr. Billy Graham has not made any attempt to build up an organization of his own based upon individual membership. Possessed with a keen sense of churchmanship he affirms that the success of all his labours can be determined solely by whether his campaign leads people who have neglected church worship to take their place regularly in the pew on Sundays.

Already big claims are being made by his henchmen. It is said that twenty-eight thousand people signed "decision cards" and that the majority of these had no previous church affiliation. There are rumours though that in many instances local clergy and ministers to whom these decision cards have been forwarded are discovering that many of the people concerned have a religious background already and in a number of instances possess formal church membership. The real situation is that they have been irregular in attendance and half hearted in their attachment.

Religious Education

But even allowing for this group the fact remains that a considerable number of people outside of all institutional religious life have responded to the appeal of the evangelist. From this, there would seem to emerge the interesting fact that a public exists which is concerned with problems of the religious life and is ready to attend meetings concerned with them if they are held in a secular building. With this public there remains a considerable hesitancy to cross the threshold of a church. In this, there may well be a useful lesson for us to bear in mind as plans for our own "Unitarian advance" go forward.

Again, it would seem that Dr. Billy Graham is very much alive to the need for religious education. His many helpers stewarding these nightly meetings, and counselling those making commitment, were all well grounded in the essentials of the doctrinal emphasis characteristic of this evangelism. Here, too, is an important lesson. It is very certain that no evangelistic effort sponsored by Unitarians and Free Christians can be on the gigantic scale of the Harringay venture. Inevitably, our own efforts will be quieter and more restrained. This makes the need for religious education among our own people all the more urgent for in the long run the success of "The Unitarian Advance" will be determined, not by the oratorical efforts of any one man, but by the individual contribution in service made by each member of the local church.

What can I do?

One of our present weaknesses has its roots in the impression created by ourselves that our movement is indefinite in belief and that our people are free to believe anything and everything. There exists too great a tendency to emphasize where we disagree from other Christians rather than to stress the positive character of our free religious faith. The individual Unitarian and Free Christian needs to be conversant with the essentials of our witness because it is he and she who must be our missionaries at this time. In other words, within our ranks the need is for a deeper sense of personal evangelism. For all of us the question must be—"What can I do?" There are among us some who deprecate all forms of evangelism. It is argued that such have no place within our tradition. This was certainly not the view of Robert Spears who by personal call and pamphlet distribution rendered tremendous service to nineteenth century Unitarianism. While it may be wrong to attempt to undermine the belief of another man it is surely both right and proper to proclaim our gospel to the vast army of "unchurched": especially those in quest of faith and belief and from whom no response is gained by the various spokesmen of traditional Christianity.

There is no adequate reason for the Liberal Christian ignoring the injunction "Go ye into all the world." To do so might well mean that large numbers of men and women will remain exiles from all religious fellowship indefinitely. It is not to our credit in the least that the company of those who are "Unitarians without knowing it" is so vast.

We have a Gospel. It is not one of which we need be ashamed. We belong to a fellowship of Churches. It is not a fellowship concerning which we ought never to speak with our friends. We need to speak with courage and power concerning those things about which our convictions are deep. The moment is opportune for a really imaginative and challenging testimony for our cause. One of our ministers, Rev. Fred Kenworthy, has outlined our gospel in

an admirable booklet which is reviewed elsewhere in this issue. Widespread use ought to be made of this. It will enable our people to become better Unitarians. It will provide the earnest seeker with helpful insights.

The Billy Graham campaign owed much of its outstanding success to the spirit of sacrifice, the generous giving, the mood of enthusiasm and the sense of dedication possessed by his army of helpers. Surely, it is not impossible for us to harness within our own fellowship of Churches now a spirit of service and a measure of enthusiasm no less compelling? Because we dislike the Billy Graham evangelist techniques and reject his doctrinal emphasis we must not dismiss the Harringay venture as just one more cult of the passing moment. It is much more than that. The real challenge that Harringay presents our movement is this. Many people believe that there is no alternative between wholly accepting Christian dogma as presented by Billy Graham and adopting a position of non-committal agnosticism.

We believe there is another alternative. It is the way chosen by Unitarians and Free Christians. In these pages week by week Unitarian contributors seek to make this clear. Harringay presents a challenge to the man and woman in the pew in Unitarian Churches to do so too.

A.P.

BY WHOSE AUTHORITY?

By Keith Treacher

"Freedom, Authority, and Liberal Christianity," by F. Kenworthy (1s. 6d., Lindsey Press). "Religion in a Changing World" Series No. 18.

"BY what authority," says the author, "is a fundamental question for religion in every age?" With great clarity of exposition he draws our attention to this important matter and outlines the Unitarian approach. His concern is to discuss the nature and relationship of true freedom and true authority and to see how they are acceptable to the spirit and tradition of Unitarianism.

His method is historical. There are many to-day who see a religious interpretation of life as a genuine option to a materialistic one. Hence the question, "By whose authority?" has an added urgency. Yet it cannot be said that from this renewed feeling springs a renaissance of freedom in religion. On the contrary, authoritarianisms are gaining, both politically and religiously.

The Unitarian answer to the question derives from our "distinctive loyalty," freedom in matters religious, and while to-day this loyalty is a deliberate and conscious choice, it has not always been so. Mr. Kenworthy then demonstrates how the choice came about, outlining the story of the birth and growth of Dissent in England, indicating causes dictating the line of growth. It is, he says, an empirical process. It started as a response to certain external situations presented to our forefathers, part political, part social, much of it ecclesiastical. It began as a protest in the seventeenth century against organization and church government, a reaction against certain Orders and Sacraments, and not because of a new flash of insight into the nature of the religious dialogue. Unitarianism as a separate faith did not emerge until later.

The nineteenth century was the setting for this next step. At first, the search for authority had come to rest on the Bible, not on the church or creeds. Our Unitarian forefathers, for instance, rejected the Trinity because they could not discover justification for it in Scripture, yet, had this been found, they would have accepted it. But with the names of Martineau, Channing and Parker, Unitarianism arrived as a distinctive and significant new force. A fresh answer was forthcoming to the question at hand. Surely Martineau states it with categorical confidence and the fervour of discovery? "The word of conscience is the voice of God."

Nowhere does the author attempt a definition of reason or conscience. This is perhaps a pity. If these two words carry with them the significance of final authority it is well to have an idea of what is meant by them. A conversation between Freud and Martineau would be very interesting here, and to-day most thinking people are more likely to know what Freud meant by it than what Martineau meant by it. Mr. Kenworthy's case is that even to-day Martineau's central proposition remains valid, although details in his argument are not beyond criticism. This does not mean that Unitarians reject proper authority. An element of true authority exists in the tradition and fellowship of a free church. "He whose experience is wider than mine," says Dr. S. H. Mellone, "is an authority to me." But all authorities are relative and must be acceptable to reason and conscience. The only final unconditioned authority is the one Jesus found in the soul of man. In the final analysis "he is the free man who recognizes no will but God's."

This inadequate summary does scant justice to the consistent and cogent exposition and argument that the author places before us. We must now content ourselves with two brief observations.

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Unitarianism in England has been able to avoid the morose subjectivism of much Continental philosophy because it was born of an empirical process and grew subsequently as a distinctive faith during the heyday of a bourgeois culture. It is not without point in this respect that it was in the trenches of 1914-18 that the leader of German existentialism, Heidegger, felt himself to be like a "being-thrown-into-the-world," a play thing of absurd forces, face to face with death. At the same time Gabrial Marcel in France gave himself to Red Cross work in searching for the missing: thousands of poignant tragedies revealed to him the drama of human existence and brought about his conversion from abstract dialectic to anxious meditation upon life and being. Not that existentialism has made a compact with defeat, but it is through suffering that some have again turned inward to search themselves.

It is the expression of a psychological need that many feel to have resulted in a deeper insight into aspects of inwardness and the nature of Being. But the authoritarianisms take over when the psychological remedies cease to be efficacious irrespective of discoveries. While it remains supremely true that men must ultimately rely upon the enlightened reason and conscience for their authority, the sense of sin born of suffering must be met, for the sense of sin scarring contemporary man is partially a guilty conscience for his misuse of the very freedom his reason has gained him. A companion volume to *Freedom, Authority and Liberal Christianity* might be a development of Mr. Kenworthy's theme in relation to sin. Unitarianism is in a unique position to offer an answer.

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Mr. Kenworthy refers to the three hundred and twenty congregations within the General Assembly of our churches, whose, "distinctive characteristic is their loyalty to the principle of freedom in religion." It is agreed that this is a vital principle but can it be said, even by implication, to be the only thing we have in common? Freedom is in itself neither good nor bad. For, far from being, as is so often declared, the final end for us, it is only an important intermediate end. Its whole value, positive or negative, depends on the use we make of it, whether towards communion or isolation. Our faith, freely acquired, freely maintained, has surely a common unity somewhere that is shared by the whole body, a faith that must at its deepest level seek to cover the manifold departments of human experience and need.

Mr. Kenworthy has written an important document and shared with us part of his own faith and experience. The help that his clear exposition gives us again places us in his debt.

WHAT IS MAN?

By E. L. Allen

NATURE may or may not abhor a vacuum: she certainly has a habit of vaulting lightly over the sharp lines of demarcation we tend to draw. The distinction between the animate and the inanimate, between the plant and the animal, is not always as clear in the field as it can be made in the textbook, and cases arise in which the experts take opposing sides. What of the distinction between man and the higher animals? Do we mean man as he is to-day in his most developed types, or as he was in his crude beginnings? If the latter, then our knowledge is little more than guesswork based on a few remains dug up by chance. And even then, as recent events have shown us, it is possible that what one generation accepts as convincing evidence the next will dismiss as a hoax.

One obvious suggestion is that man differs by his capacity for language. A bold American couple went so far as to adopt a monkey as their child, and the record of their adventures is to be read in that delightful book *The Ape in Our House*. When they had taken measures to counteract the creature's trick of flying through the air at inconvenient times, they were able to domesticate it with no little success. It could even master a few sounds, so that "cup" became the signal for use when it was thirsty. But beyond that it could not go: the world of language, as we humans know it, was apparently for ever closed to it.

Again, man has the power to create symbols and to build tradition, so that he can communicate meanings beyond those of the present moment and can enable each generation to start where its predecessors left off. Think, for example, of what the book can accomplish, making available for the schoolboy the knowledge acquired by the explorer and the scientist over hundreds of years. The animal may surpass man, too, in his initial equipment of skills, but he has not man's capacity to learn. Man excels, not so much by what he is, as by what he has it in him to become.

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So we might go on, enumerating the differences that set man apart from and above the beast. But none of them quite touches what is of vital concern. They are of use for classifying observations, they do not possess moral force. And we need just such moral force to-day, in two respects.

In the first place, the clash of colour is probably the most important political issue of the moment. White supremacy is in danger, and in certain quarters desperate efforts are being made to maintain it. It is a feature of the twentieth century that we are not satisfied merely to keep others down by force, we must invent some theory to justify our action. So it is suggested that only some races are fully human, the rest are not on the same level and not entitled to the same rights. Is there not in the very conception of man something that will enable us to refute such theories and assert a common humanity? For if we cannot draw a hard and fast line between animal and man, what is to prevent the greed and violence of some thrusting others below the line?

This is clearly one of the considerations in the mind of Vercors, as he makes the quest for a definition of man the theme of his novel *Borderline*. But the second is of equal interest. In an age that has largely thrown off any authority beyond the human and has lost guidance as a result, might not an agreed definition of man provide the moral rock on which at last we could set our feet? One of the characters remarks that "all that we can found good and evil on are the quicksands of our own intentions." Yes, says another, but if we can find at last what man is, we shall have beneath us "the changeless granite of what we *are*." Aristotle discovered the clue to how man should live in what he is as distinct from the animal. May we not hope to do the same?

In the novel, a party of anthropologists find in New Guinea a colony of creatures they call "tropis," because they seem intermediate between the ape and man. A decision which they are becomes urgent when an Australian business man proposes to capture, breed, and exploit them as cheap labour. So a journalist with the party offers himself for an experiment in artificial insemination, performed upon a female tropis, and kills the creature that results. The trial that follows brings out that there is no definition of man valid in English law and recourse is had to an Act of Parliament, first to define what man is, and then to bring the tropis within this definition. If I understand Vercors aright, he is saying that to define man you must begin with a faith in him, and there seem to be four articles in that faith.

First, *man is the being who must reach out towards what is beyond himself*. When the judge who is trying the case comes home baffled, his wife—in whose intelligence he has never put much trust—gives him the clue he follows to the end of the story. She point out that the tropis "don't even have *ju-jus*." They have no charms, no symbols by which they relate themselves to a world beyond that of the five senses. So at the next session he elicits from the experts, divided as they are on the immediate issue, the all-important admission that man alone has "a metaphysical turn of mind," "an inner disquiet, the fear of the unknown, the desire for an explanation, the capacity to believe in something." Man alone can despair and hope, betray an ideal or fling away his life in its service.

Second, *man is the being who puts questions to nature*. The animal belongs to the system of nature, and so does man. But man can rise above it, examine it, explain it, and subject it to long-range purposes of his own. As Nietzsche said, he is—from the standpoint of the animal—a sick beast. He does not just fit into what is going on, he disturbs it and suffers in consequence. "If you think it over," the judge soliloquises, when he should have been watching the London traffic, "it seems obvious enough: for why have laws, rules, commandments, why have morals or virtue, if it isn't because we have to dam in and defeat Nature's powerful promptings to our weakness? ... Yes, yes, all our taboos are founded on anti-Nature." Man is not a loyal citizen of the universe, he is its one rebel.

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Third, *man is the being who has to decide what he is*. How strange that is, when you come to think of it. It is as if humanity were a club, and the tropis applicants for membership. The existing members have to pass judgment on their claim and they are themselves the final court of appeal. It is therefore within the power of any group to define man so that other groups are expelled from the club, and that has in fact happened again and again. In other words, the definition of man is not a formula, it is an action. Do I or do I not accept the coloured man as my brother? What is my attitude to the mental defective, the incurable, and all those others who are in any way on the borderline? Is my conception of humanity inclusive or exclusive?

Fourthly, though Vercors does not say this in so many words, I think he wishes us to understand that for him *man is the being who is capable of compassion*. Douglas Templemore, the journalist who is the hero of the story, risks his life for these strange creatures, just because he cannot bear to see them being exploited as cheap labour. His wife stands by him throughout, yet in the end compassion proves stronger even than fidelity. With her reason she approves what her husband has done, yet her heart still yearns over that tiny new-born creature, an indubitable ape, who was robbed of life for the sake of his fellows. So she brings the story to its close with the words: "Humanity is not a state we suffer. It's a dignity we must strive to win. A dignity full of pain and sorrow."

Oldbury: Recently Oldbury congregation had a successful day with their "Spring Fayre" which was opened by Miss Nettlefold of Birmingham under the chairmanship of the Mayor of Oldbury, Alderman Thompson. It was a great day to round off an effort which had been worked on for several months. Takings at the "Fayre" amounted to approximately £100. Associated whist drives and the like gave a net profit of nearly £130 for the effort as a whole. Oldbury has just celebrated another Sunday School Anniversary with lovely singing by the children and a welcome visit by the President of the Midland Union of Unitarian and Free Christian Churches, Rev. H. McGuire, B.Sc. Approximately £20 was donated to Sunday School funds.

COMMENT

A Dog's Life

THE address of the Secretary of the National Canine League to the World Congress of Animal Welfare Societies seems to have let common sense vanish in its zeal for animal welfare. It deplored that public authorities, especially local housing authorities, tend to oppose the keeping of dogs either because of hygiene or because flat life was unfair to dogs. The speaker claimed that "the dog is vastly the superior of his human partner," and he lamented that each year the number of dogs in London declines by a tenth, so that unless a radical change takes place, many of us will see within our lifetime the dog become as much of a curiosity as a horse. I have a dog, which I accepted unwillingly and only because my daughter, its owner, was going to live in a flat where it was impossible to keep dogs. Now that I have it, I have become very fond if it, and would hate to see it unhappy; but all my liking does not hide the fact that in general dogs are unnecessary expenses and responsibilities.

I cannot for the life of me see why one should deplore the gradual disappearance of dogs living in such unnatural conditions as in great and over-populated cities. There is certainly a lot of ground for the fun which a foreigner sometimes makes of an Englishman's love of his dogs; probably the most amusing instance of that love I have even seen was an advertisement that once appeared in the personal column of one of our great daily papers: "Wanted, very old pram or go-car to convey old Bull Terrier dog back home from hunting." Here, too, we have a suggestion of the very unequal nature of many Englishman's love of animals. He may love his dog so much that he wants a pram to wheel it home from the hunt; but he has no objection to some kindred animals being chased by dogs to utter exhaustion, and then torn to bits.

When is Baptism adequate?

A FEW days ago I travelled up to London, wearing a clerical collar. The long carriage in which I sat was empty save for myself, and the noise was deafening through the speed at which we were travelling. A young steward came through from the dining-car, calling afternoon-tea. When he came back he stopped at my seat, and asked: "Do you know anything about baptism?" Somewhat surprised at the question I modestly said that I knew a little about it. "Well," he shouted, "my youngster was baptized the other day but the parson gave it the wrong name. Ought it to be baptized again?" I suppose that ideally I should have stood up for the superiority of our service of dedication, but the man had to hurry back to his duties, and the noise of the train made talking difficult; so I merely asked whether the child had been registered in the public registry office under the correct name. Apparently he had, so I said that the rite was the important thing, and that God would no doubt recognize the child even under a different name. The man looked obviously as though a great load had been taken off his mind as he thanked me and rushed away. I have many a time since wondered at such an attitude. That young man clearly went to no church himself for otherwise he would never have asked such a question of a complete stranger; and yet the following of the traditional rite seemed extremely important in his eyes. The two things seemed so contrary to each other; on the one hand was religious emancipation so far as external adherence is concerned, and on the other hand was the tremendous power of social tradition. That instance known to me was typical of the attitude of hundreds of thousands of people in Britain and elsewhere. I once heard of a minister who having married a couple was asked to baptize their child having seen nothing of them in the meantime. As he went away from the ceremony he said to the father: "Goodbye, see you at the funeral." Most ministers have felt like that at times.

Graduates as Wives

SOMETIMES when we are in a particularly candid mood we are almost alarmed when we realize to what extent we are ruled in our ideas by prejudices that grew up decades ago, but which few have sought to prove or to disprove by comparison with facts available to all who take the trouble to seek them. In spite of example after example of excellent housewives who, in addition to a thorough knowledge of all the arts of housekeeping possess a university degree, there still remain some who frown on higher education for women as unfitting them for the task of home-making; but a recent inquiry, made by *Political and Economic Planning* has, after investigation of nearly 1,200 marriages of university women, found that in this respect there is not a great deal of difference between the woman graduate and her sister who has no degree. The marriage rate is the same, the average number of children to a marriage is approximately the same, and the same is true of the number of failures in marriage. One interesting fact is that although the average family of graduate and non-graduate mothers is about the same, the former are more likely to have either no children or three or more. From some points of view, no doubt, the fact that a large number of such women find it necessary to leave their chosen profession on marriage may seem to connote considerable wastage of human effort, but the report is, no doubt, correct when it says: "The indirect contribution which a trained mind and cultured outlook can make to family life and to the life of the nation generally is very great indeed."

Commentator.

THE AMERICAN NEGRO IN EMPLOYMENT

UNESCO has lately sponsored a series of booklets under the heading *The Race Question in Modern Science*. The most recent volume of this series, *Racial Equality and the Law*, by Morroe Berger, gives a very readable account of the way in which the negro is gradually winning his fight for racial equality, especially in employment, although the booklet also deals with prejudices against people of other races, notably the Jews. This improvement began in the early 1930's and has continued ever since, although up till the present actual legislation to curb discrimination in employment has been almost wholly confined to the States and the municipalities. The federal government has exercised its powerful influence in the sphere of group relations chiefly through administrative activities based on the authority of the President. The conditions prevailing during the war, when the use of all available man-power was demanded, facilitated this process. A great deal has thus been accomplished to remove the unfair handicaps and frustrations to which negroes and other racial minorities were exposed in the various public services. One very effective way of furthering the cause of race equality occurred by means of the power that the government possesses of awarding contracts conditionally upon certain standards of employment being recognized and acted upon.

The weakness of the author's treatment lies in his tendency to ascribe too much influence to legislation in removing racial discrimination. "Legislative and legal techniques," he says, "can effectively reduce and even eradicate deeply rooted prejudices." No doubt, as the author points out, legislation can give direction and force to reforms where opinion tends to waver; but experience in this country, where legal discrimination hardly exists, shows that racial prejudice is something far too deep-seated to be cured simply by an act of the legislature. Arnold Rose in his "condensation" of Gunnar Myrdal's authoritative work on the negro, *An American Dilemma*, points out that "what is important in the negro problem is what is in the minds of white people, and that changes for good or evil in the negro problem depend primarily on changes in people's beliefs and values." Only in a very roundabout and clumsy way can these be affected by legislation. *W.J.M.*

"Racial Equality and the Law," by Morroe Berger (2s., U.N.E.S.C.O., obtainable from His Majesty's Stationery Office).

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In a recent letter to The Daily Telegraph, *Col. Cyril Banks, M.P. said: "I found the conditions under which Arab refugees are living appalling. They are half starved, they are clad in rags, and their homes are worn-out tents."*

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WISDOM FROM THE EAST

MANY authors have attempted to give us a portrait of Jesus. But this attempt by Mr. Bhai Manilal Parekh is of distinct interest for it is written from the angle of "a Hindu disciple" and is addressed primarily to an Oriental reading public. Mr. Parekh has read widely and the distinctive value of what he has to say lies in his attempt to portray something of the historical background of the period of Jesus's ministry and his summary of modern biblical findings in regard to the four gospels. It is encouraging to feel that students of Christianity in the East are, through the work of scholars such as Mr. Parekh, gaining some insight into Liberal Christian thinking.

The student of comparative religion will be interested in the citations from Hindu scriptures which the author gives in his endeavour to bring out the essentials of Christian teaching and to show it is not wholly alien to the religious traditions of his own country.

This study is worthy of a place on the bookshelf alongside Mazundar's *Oriental Christ* and Akhilananda's *Hindu View of Christ*. It can be read with advantage by students of religion in the West no less than in the East where it has been published.

"Hindu Portrait of Jesus," by B. M. Parekh (15s., Bhagavata Darma Mission, Rajkot, India).

In this small yet deeply revealing anthology a young Indian philosopher, N. P. Mehta, sets out thoughts which have come to him as he has struggled with deep problems of the spirit. Modestly he makes no great claim for what he contributes affirming that it is comparatively easy to say beautiful and wise things in a nice and clever way, but a lot more difficult to achieve them in one's own life. The reader will discover many passages of deep insight and penetrating thought in these pages. It is a rich experience to share with the author in his *Glimpses of Truth* (4s., Hind Kitabs Ltd., Bombay).

NEWS REVIEW

Cambridge

May 1-2, 1954, was the 50th anniversary of the founding of the Unitarian Congregation in Cambridge. On the Saturday evening 160 past and present members met in the Carpenter Hall to renew old friendships, to hear happy speeches from the original chairman, Mr. C. H. B. Epps, from three past under-graduate secretaries, Mr. E. K. Blyth, Mr. M. H. Winder, and Mr. W. P. Scott, and from the architect of the church and hall, Mr. Ronald P. Jones, and finally from Mr. S. R. Butler, the newly-elected President of the General Assembly. The climax of the evening was the presentation of a wireless set and an electric fire to Professor Stratton to mark his 50 years as an officer of the church. The presentation was made by Professor Dorothy Tarrant on behalf of his many friends at home and abroad.

The Rev. Dr. J. Cyril Flower, a former minister, preached at the morning service on the subject, "What of the Future," to a most appreciative congregation of 150, most of whom stayed to lunch afterwards in the Carpenter Hall. It gave particular pleasure to welcome Professor and Mrs. Mahalanobis, of the Brahmo Somaj, who had flown specially from Paris for the occasion. Many had to leave for home during the afternoon; but an evening congregation of 90 assembled to hear the Rev. Dr. Mortimer Rowe preach on the subject, "Self Confidence in Religion."

This service brought the Jubilee celebrations to a close—a worthy occasion celebrated in a worthy manner.

Brighton: Christ Church (Unitarian), New Road, Brighton, saw a happy occasion on April 25, when last year's experiment of a special Women's League Service was repeated. The service was conducted by Mrs. Muriel Hilton, the lessons read by two members of the League, Miss Burgess and Mrs. Greenfield, and the collection taken by Mrs. Sparks, Treasurer, and Mrs. Rowland, President.

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

We devote this Supplement to our comrades across the Atlantic

I.R.F. — AMERICA — 1954

By Geoffrey Haddon

Geoff Haddon, of Platt Branch, Manchester, will represent the Unitarian Young People's League at the 1954 Conference of the International Religious Fellowship in the United States of America.

DURING the I.R.F. Conference at Blackboys, England, 1952, stress was laid on the necessity to have an I.R.F. Conference in the United States. The importance of this lay in maintaining the Americans' interest in the Fellowship, as they too, in the majority, find difficulty in crossing the water to the European conferences.

At the following meeting in Lunteren, Holland, 1953, this idea was confirmed, and the next conference is to be held in New England, U.S.A. The venue, at that time, was not definite.

On two occasions now I have experienced the fellowship of the I.R.F. and that set my mind towards this further opportunity. Those interested in making the trip were urged to assist in the organization of a European party of some twenty-four people. Eileen Layton in the Boston office of American Unitarian Youth has been the co-ordinator, and much is owed to her for her work.

A requirement, difficult but essential, is that each person travelling should provide $100 (£35), for use in the U.S. Most European States have severe control of their dollar expenditure, and like Britain will not avail liberal amounts.

To make the visit essentially worth while five car-caravans will cover different parts. These include the "deep South," New Orleans, Texas and the South-West, cross-country to the Rockies and San Francisco, New England and Plymouth, the Great Lakes, Niagara and Chicago. The $100 would in itself be insufficient to cover the tours, since the envisaged stay in the States is from two to three months. Sponsoring donations from the different American Unitarian Youth State conventions makes the tours possible.

The individual decision to go to the U.S. involves more than the desire to visit that country. The minimum expense is at least £200 overall, with fares, food, and travelling equipment, whilst the loss of earnings is not inconsiderable. Also, the prime function of the visit is to represent the organization to which one belongs as well as convey the spirit of I.R.F.

Of course, in visiting the U.S. there is the "glamour" of seeing the leading nation of the world. When I have met Americans at previous I.R.F. conferences I have found their views very interesting. Many of my friends at work believe that the American mind is junior to ours and its views often unsubstantiated. It will be interesting to study this at first hand. And anyway, to meet with the many different ideas on life people have the world over is a great enjoyment.

The invitation, which is necessary through American visa requirements, is being extended to all, and Dutch, Swiss, German and English groups are sending representatives. Mainly the party will be German speaking (we shall of course pick up a lot of Americanisms !) because of the predominance of the Swiss eleven; four Germans, two Dutch and two British have asked to go so far.

The Fellowship of Youth representative, Martin Dodson, at present studying at Cambridge, is the other British representative. Kurt Jenny, of Switzerland, as I.R.F. President, will also attend.

Much correspondence has been necessary to choose the best transport arrangements. The intention is to keep the party together and the chosen route is by Holland-America Line from Rotterdam, June 8, to Montreal, June 17, on the S.S. Ryndam. Reception will be by Toronto groups, who will convey the party to the University campus in Cheshire, Connecticut. Here the I.R.F. meeting will take place together with the Liberal Religious Youth Convention, June 27 to July 4. The theme for discussion will be "What is Freedom ?" a subject that most admirably suits the times and particularly the country in which it will be discussed. It is hoped that speakers such as Mr. Adlai Stevenson and Mrs. Eleanor Roosevelt will address the meetings.

UNITY IS STRENGTH

By Raymond Hodkinson

"LIBERAL Religious Youth" is the new American national youth organization resulting from the "Uni-Uni" merger of the youth organizations of the Unitarian churches and the Universalist churches, which previously existed separately as "American Unitarian Youth" and "Universalist Youth Fellowship." The merger took place at an historic joint assembly of nation-wide delegates from both bodies at Hanover, Indiana, in June, 1953, by an overwhelming vote. Many of the young people, deeply affected by the growing strength symbolized by the merger, were close to tears as the final tally was announced. The young people were taking a much longer step than their parent denominations, the American Unitarian Association and the Universalist Church of America, who have only gone as far as a form of federal union above the parish level.

The 1954 L.R.Y. Convention, being the first convention of the new organization resulting from the merger, will thus be a high point in the lives of our young Unitarian and Universalist comrades across the Atlantic, and it is fitting that 1954 should be chosen as the year when, for the first time in nearly twenty years, a representative delegation of European liberal religious youth can greet them in person.

The story of Unitarian and Universalist Youth in America is one that has thrilled the hearts of young Unitarians striving in this country for a single, strong, united national movement of Unitarian youth in the churches of the General Assembly. We will share their joy in this their year of triumph.

At this first Convention there will also be sadder moments. Money difficulties will already be reported. Turning the dream into reality is always hard, especially when the dream is so magnificent as theirs. British Unitarian youth has a lively experience of this state of affairs, and again their hearts will go out to their American comrades. We will pray for them that they will never, in thought, word and deed, be false to the pure vision that made the young hearts throb and the young eyes cloud with tears of joy at Hanover, Indiana, in 1953.

In 1954, the representation that Geoff Haddon and Martin Dodson will make in America on behalf of young Unitarians in Great Britain will be a very real one. Liberal religious youth will reach out hands across the sea and solidarity will be international as well as national.

AMERICAN FOOTNOTES

THE *Christian Register* of September last reported that the organization American Unitarian Youth would receive $14,000, about £5,000, as its quota for 1953-54 from the American United Unitarian Appeal. A note in the March issue states that Unitarian youth groups increased from 153 in 1948 to 221 in 1953.

"The Presbyterian Church of England is to make a special study of methods in the American Presbyterian Church as the result of a team's visit to the United States. At the Church's General Assembly at Marylebone yesterday members passed a resolution appointing a special committee of ten to study suggestions made by the team indicating lines on which 'there is something to be learnt' from America."—*The Manchester Guardian*, May 7, 1954.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 30, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Women's League Service, Mrs. WILSON
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. GILL, 3, Rev. R. I. PRITCHARD
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. S. H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. F. HANKINSON
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 2.30, Sunday School 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. ARTHUR J. LONG
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. CHARLES SIMPSON
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. ——
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, —— HALLAM
BRADFORD, Broadway Avenue, 3.15, Mrs.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, ——
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. D. R. DAVIES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Class, 6.30, Rev. HELEN PHILLIPS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. B. MARILLIER
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, MRS. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, Sunday School Anniversary, 11, Rev. F. COTTIER, 2 and 6.30 Rev. C. H. BARTLETT
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. T. GREGORY
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Supply
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 10.45, 2.30 and 6, Sunday School Anniversary, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 3.15, Women's League Service, 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11, Rev. H. WHITAKER, 6.30, Women's League Service

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6, Dr. R. W. WELDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vasanta Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Booths Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURREN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30 Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SAMUEL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Mr. W. SPOONER
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, ——
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Women's League Service, Rev. CONSTANCE HARRIS (Also 2nd Sunday in the month at 6.30)
LONDON, Ilford High Road, 6.30, Rev. W. WADDINGTON
LONDON, Islington Unitarian Church, Upper Street Prenton Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. J. W. DUBBLE
LONDON, Leytonstone, Tan Bridge Road, Knotts Green, 6.30, Mr. T. E. DALTON
LONDON, Mansford Street Chapel, Bethnal Green, 6.30, Rev. J. W. DUBBLE
LONDON, Richmond Free Church, Ormond Road, 11, Miss M. GREVEUX
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. C. G. KENWAY
LONDON, Wandsworth Unitarian Church, East Hill, 11 and 6.30, Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Mr. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Sunday School, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45, Rev. JOHN KIELTY, 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 3, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. W. H. B. EASTWOOD
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, ——
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 11, Rev. LAWRENCE REDFERN
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30 Mr. S. C. FARRAR
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unitarian, 11 and 6.30, Supply
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SIDMOUTH, High Street Unitarian, 11 and 6.30, Rev. ERNEST PENN
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. JOHN HALLAM
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mr.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Mr. A. BENTON, 6.30, Mr. E. LAWS
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEREKI
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. D. MILLS
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Consgre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKEN
WATFORD, Friends' House, Church Road (yb permission), 7.30, No Service
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Miss M. ELLIS
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unablet o attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HYLE Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidnall's Buildings, 100 Lambton Quay, Supply

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CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTRAY

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HOLIDAY ACCOMMODATION

YOUR SUMMER HOLIDAYS in "Britain's Finest Climate" (town claim)—informative brochures free. Pleasant Private Hotel, used by Unitarians, has some vacancies till July 17 and from mid-August. 5½/7½ guineas, including full board, early tea, gratuities, etc. Twin beds (Slumberlands); h. & c.; two comfortable Lounges. Meat/Vegetarian. No Lift. NORMANHURST, Sea-front, St. Leonards, Sussex. Best position; 3-mile Promenade; between Pier and Sun Lounge Orchestra; own beach tent opposite; beautiful unspoilt Downs and country nearby. Phone Hastings 4784.

BRITAIN HILL UNITARIAN CHOIR urgently require Bristol Tune Books. Agreeable purchase copies reasonable condition. Reply, stating price required, to Healey, Cartridge Ropery, Heywood, Lancs.

HOUSEKEEPER-COMPANION wanted for about two months while housewife convalesces after operation. Pleasant house; every mod. con.; help five mornings weekly. Mrs. K. Gill Smith, The Orchard, Abbotswood, Evesham.

DEVON UNITARIAN CONGREGATIONS

Seven Unitarian Churches were represented by 43 members at a conference of the Devon Unitarian Congregations Association held at the Old Meeting, Sidmouth, recently. The chairman of the Association, Mr. E. A. Roberts, of Plymouth, presided. The delegates and visitors were welcomed by Mr. P. R. Jackson, chairman of the Sidmouth Old Meeting committee. Regret was expressed at the absence of any representatives of the Cullompton and Tavistock churches. Two subjects were down on the agenda for discussion, but the time was insufficient for more than one of them. This was an address by Rev. G. Randall Jones, of Bridport, district minister of the Western Union and ex-president of the General Assembly of Unitarian and Free Christian Churches, on "Church Membership," following which a number of those present discussed points raised therein. A vote of thanks was tendered to Mr. Randall Jones, who was accompanied by his wife, on the proposition of Rev. C. Easton (Torquay), seconded by Rev. C. G. Toone (Moretonhampstead). In responding Mr. Randall Jones said the three Plymouth organizers of that association, Mr. and Mrs. Roberts and Mr. A. G. Hefford, deserved the warmest thanks of the denomination for having brought into being with such success a conference of that character, excellent alike in its enthusiasm and its representative nature. The whole set-up, added Mr. Jones, was admirable, and he himself had endeavoured to bring about a similar association, so far without success, for the Bristol area.

— CENTRAL POSTAL MISSION —

ANNUAL MEETINGS

Thursday, June 10th, 1954, at 7 p.m.
at 14 Gordon Square, London, W.C.1

Speaker: MISS MARGARET STEVENSON
"Unitarian Reactions to Inter-Church Relations"
— Reception and Refreshments: 6.30 p.m. —

VACANCIES, UNITARIAN PARTY TO LUGANO, July 12-22. Hotel amid vineyards; sub-tropical vegetation; invigorating sub-alpine climate. Visiting Italian lakes. Write: Rev. Parkinson, 32 Windsor Road, Doncaster.

Gateacre Chapel

After being closed for eighteen months, Gateacre Chapel was re-opened and formally re-dedicated on Saturday, May 8. In the interval between Remembrance Day 1952 and the re-dedication service, the congregation launched an appeal which, with the generous support of friends far and near, was so successful that the work of replacing the original roof of Lancashire flags and making good structural defects in the 250-year-old building could be undertaken. A large congregation, the result partly of the annual meeting of the L.D.M.A. which was to follow the service but induced, also by the lovely spring day and the prospect of the fresh green of the trees in the Brow, to come to the "village," admired the new roof of Westmorland green slates, the new light ceiling replacing the previous dark and heavy timber structure, the warm fresh colour of the recently decorated walls and re-burnished brasses—the gift of a friend—of the Chapel itself.

The re-opening services were continued on Sunday, May 9, when the preacher, upon both occasions, was the Minister (the Rev. D. P. Stewart, M.A., B.D.). As on the Saturday, specially designed services were used, and large congregations were present at both the morning and the evening services. Preaching from the text "Ye shall pass over before your brethren and help them until the Lord have given your brethren rest, as he hath given you" (Jos. 1.14.15), Mr. Stewart said that these words and the situation which had called them forth were opposite to that day. Some of the children of Israel had already settled on the east side of the Jordan but the Promised Land had yet to be won for the bulk of them. Those who had secured their possessions must help those whose future was still insecure. This is what had happened in the recent crisis in the history of the Gateacre congregation: they had surmounted it not simply because of their own efforts—although these had not been negligible—but because others, in the spirit of the tribes of Reuben, Gad and half Manasseh—had been willing to help from the comparative security of their own established causes. The preacher then went on to show how all the best things in life were subject to this law of mutual aid and concluded it by saying that, now the congregation at Gateacre had at last entered into its Promised Land—the restored Chapel—it must show itself not unworthy of the gesture others had made and making made possible the realization of the dream.

Leicester: The Annual Women's League Sunday was held on April 11, when the minister, the Rev. Leonard Mason, B.A., B.D., conducted the morning service. In the evening we had a visit from Miss M. K. Garry, B.A., of Warwick, Secretary of the International Union of Liberal Christian Women. Members of the League read the lessons at both services. The chapel was decorated with flowers and plants, which were afterwards distributed to friends unable to attend owing to illness.

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